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but generous, and would suffer loss himself rather than reduce wages or suffer his employes to go unpaid. In the days before the war Mr. Farwell was somewhat prominent in State politics, representing Boston in the Legislature; and before the great fire, by which he was a heavy loser, he was one of the largest printers of Boston. We are grieved to have to chronicle his departure, for he was a genuine friend of man and of the good of society.

In August, 1878, the elder William Lloyd Garrison, in reply to an invitation to attend the Annual Grove Peace Meeting at Mystic, Conn., wrote the following letter which will interest our readers at the present time. We are indebted for it to Mrs. Ida Whipple Benham:

BOSTON, August 19, 1878.

DEAR FRIEND:—For the cordial invitation extended to me to attend the Annual Grove Meeting to be held in Mystic on the 22d and 23d inst., for the promotion of peace on earth and good-will to all mankind, I beg you to accept my sincere thanks. If my presence would afford any pleasure to the estimable friends and advocates of THE GOOD CAUSE who will convene on the occasion, I am sure that I should feel both cheered and quickened by seeing them face to face. But there are reasons for my non-attendance, which it is unnecessary here to specify; and I must be content to send you this brief epistle, to indicate that no change has taken place in the radical views I long since promulgated on the subject of peace, and to renew my testimony against all war, consequently, all preparations for war. The object aimed at is specially dear to my heart, and I have an unflinching trust in the ultimate accomplishment of that sublime prediction "when nation shall no longer lift up sword against nation, neither shall they learn war any more." That period, beyond doubt, is in the far distant future; but, however remote it may be, it furnishes the most powerful incentives to labor earnestly and uncompromisingly for its arrival as the highest reach of civilization, and the crowning event of the world's progress. Let us not be discouraged that wars and rumors of war still continue to distract and curse the earth; but let us hail every sign of advancement toward universal amity, whether shown in the extension of popular education, in the growing spirit of international fraternity, in the waning power of governmental despotism, in the increasing recognition of the right of every human being to "life, liberty, and the pursuit of happiness," or in the increasing disposition to settle all international disputes by peaceful arbitration.

I trust a strong testimony will be borne, by the convocation at Mystic, against the bloody hunting down of the Indian tribes in the far West, now going on, by the United States troops; for the wrong-doing is wholly on the side of the American Government, which has never yet kept faith with the Red men, but has perfidiously violated every treaty made with them, robbing them of their lands, defrauding them of their dues, reducing them to the verge of starvation by withholding promised amnesties and supplies, and giving them over to extermination.

Yours, with much esteem,

ZERAH C. WHIPPLE.

WM. LLOYD GARRISON.

Mr. Albert K. Smiley has issued invitations for the second annual international arbitration conference at

Lake Mohonk, N. Y. The conference is to be held on the 3d, 4th and 5th of June. Last year's conference, the first of the series, was an able and successful gathering, and the approaching one gives promise of being much more so, a much larger number having already accepted invitation to be present.

Cardinal Rampolla, papal secretary of state, has sent the following to the London *Chronicle*:

"Among the most precious gifts the Divine Redeemer bestowed upon the world was that of peace, and no better desire can exist than that peace should reign on earth. Justly, therefore, the sovereign pontiff, as vicar of the Eternal Prince of Peace, desires and co-operates with every effort toward the maintenance of concord and union of hearts among the nations. On this account His Holiness, being informed by me of the earnestness with which you are promoting the institution of a permanent tribunal for the purpose of deciding international controversies and safeguarding the peoples from the perils of war, cannot but show his satisfaction, and express the wish that God will happily crown your praiseworthy efforts with success."

HARD TIMES.

BY IDA WHIPPLE BENHAM.

I.

The king must have his will; with tithe and tax
And hard conscription, lo, the king is fed,
The army is recruited. Brawn and bread
Are cheap in all the realm, and no man lacks
Save him who sows and him who weaves. As wax
Their will unto the king; like cattle led
Lowing afield or to the butcher's shed,
Thus to the king they bare their bleeding backs.

The hearth is cold; the mother hides her grief
Lest her sick child should see her weep, and die!
Scant is the loaf, and rags are raiment here.
What cares she that a nation hails its chief
With banners and a vast triumphal cry!
Her prince is slain—and all her days are drear.

II.

I saw afar a woman on a plain
Yoked with a heifer; and I cried and said,
"Is life so sweet that thus you wring your bread
Out of the earth's sad bosom?" Then a rain
Of weeping, and she answered me: "In pain
I bore my sons; four sons—and three are dead.
And one still serves; I work here in his stead;
Far from my yearning arms the three were slain.

"I may not cease to work; for he who guides
The plow, my man, must live a little space—
Though marred and crippled fighting for the king;
And one there is who in the cottage bides,
My son's sick child." She turned away her face:
And far afield I heard a sparrow sing.

III.

Behold, the sower went forth to sow his seed !
 And one there was who met him in the way
 Distraught with hunger: weary night and day
 For seven long nights and days had grown his need
 Fasting perforce; for war and princely greed
 Had spoiled the lands, and all the fields were gray.
 He cried aloud: "O thou who sowest, stay
 Thy hand a little—give me corn, I plead!"

Then softly spake the sower: "Tempt me not.
 The corn within my hand is not mine own—
 It is the bread of multitudes unborn.
 Yet, brother, thou shalt share the sower's lot,
 His crust, his prayers. O not by bread alone
 They live who for the ages sow the corn."

Mystic, Conn.

ARMENIA.

BY MRS. L. C. W.

Suggested by the departure of E. M. W. for Armenia.

Of bloody massacre and fever scourge,
 A bitter cry comes o'er the ocean's surge,—
 "Armenia!"

Christians have fallen murdered, everywhere;
 Defenceless ones are driven to despair;
 Outrage and death are in the air—
 Armenia!

Oh, friends, why stand ye still in this dead hour?
 Lies quivering beneath a heathen power

Armenia,
 And far and near for aid rings her appeal:
 "Oh ye who for your fellow Christians feel,
 Protect us from our foeman's heartless steel"—
 Armenia!

From lands blest with great peacefulness of light,
 Comes quick response to dissipate thy night,
 Armenia.

And those who would not touch the sword of war,
 Shall leave those never touched thus before,
 And hasten to relieve thy troubles sore,
 Armenia.

And bravely facing death or drear disease,
 Shall traverse swamp and mountain, o'er the seas,
 Armenia,
 To bring the help humanity demands.
 While those at home with upheld, clasped hands,
 Shall watch and pray, awaiting fresh commands,
 Armenia.

Oh, God, let not this cry ascend in vain,
 But look upon thy martyred people's pain,—
 Armenia.

How long, oh Lord, before this horror cease?
 How long before Thy hand will grant release
 From torture, and Thy followers breathe: "Peace,
 Armenia!"

Germantown, Pa.

COUNT TOLSTOI ON PATRIOTISM.

Count Tolstoi has written a characteristic letter to a correspondent in England on the dispute between the United States and Great Britain touching Venezuela. The letter has been published in the London *Chronicle*. The Count makes the request of his English correspondent for an opinion on the subject, the occasion for giving, in an emphatic way, his oft-repeated opinion of the absolute incompatibility of Christianity with the current notions and practices of patriotism. The letter is a long one and we have space for only a part of it, which speaks for itself:

"Obviously, to prevent war, we must not merely preach sermons and pray God for peace, nor adjure the English-speaking nations to keep the peace with each other in order that they may domineer over other nations, nor make double and triple alliances of nations with each other, nor intermarry princes and princesses of different nations; but we must destroy the cause of war. That cause is the desire for the exclusive welfare of one's own people; it is called patriotism. Therefore to destroy war, patriotism must be destroyed. But to destroy patriotism the conviction that it is an evil must first be established, and this is difficult to do. Tell the people that war is evil and they will laugh at you, for who does not know this? Tell them that patriotism is evil, and the majority will agree, but with some reserve. 'Yes there is an evil patriotism which is undesirable, but there is another and good patriotism, that which we hold.' But what this good patriotism is no one explains. If its character is unaggressiveness, as many say, nevertheless all patriotism, even if 'unaggressive' must remain 'retentive.' That is, people must wish to keep their former conquests. Now that nation does not exist which was established without conquest; and conquests can only be held by the means which effected them—namely violence, murder. But if patriotism cease to be even retentive, then it can only be the 'rehabilitative' patriotism of conquered, oppressed nations—of the Armenians, Poles, Czechs, Irish and so on. And this kind of patriotism is perhaps the very worst, because most embittered and most calling for violence.

Patriotism cannot be good. Why not as well say that selfishness is good? This proposition, indeed, might be more easily maintained, because selfishness is a natural instinct, born in man, whilst patriotism is an artificial feeling engrafted on him.

It will be said: 'Patriotism has united men in states, and is the bond of states.' But men have by now formed themselves into states; the process is accomplished; why then, should we still maintain the exclusive devotion to one's own state, when this produces terrible evils for all states and peoples? The same patriotism which produced states is now destroying them. If there were but one patriotism, say that of the English only, it would be possible to deem it unifying and beneficent; but when, as now, there is American patriotism, English, German, French, Russian, all opposed to each other, patriotism no longer unites but disunites. To say that patriotism was beneficent, unifying, when it flourished in Greece and Rome, and therefore it is still equally so, despite our 1800 years of Christianity, is as much as to say that because ploughing the field was good and useful before sowing, it is as much so now when the crop is rising.

It might be well, indeed, to maintain patriotism as a